HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 6. No. 7. **CONCORD, N. H. SATURDAY, APRIL 11, 1840.** **Whole No. 241.**

HERALD OF FREEDOM.
Office, Low's Block, Main Street.

ELBRIDGE G. CHASE, Publisher.

TERMS.

One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

☞All letters on business to be directed to E. G. CHASE, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞*Postage must be paid in all cases.*

COMMUNICATIONS.

For the Herald of Freedom.

Letter IV,

To the Abolitionists of New-Hampshire.

Dear Brethren in behalf of the oppressed.—I address you as a man and a christian; not as a sectarian or anti-sectarian. The cause, in which we are engaged, takes too deep a hold of universal humanity and man's inalienable rights and his best good on earth and his eternal salvation hereafter, to be baptized exclusively into the name of any one denomination. In its purity and singleness of purpose it soars too high heavenward to notice the distinctions below, which earthly minds and selfish hearts are prone to make, and of which they too often boast. It is among the glorious and benevolent movements on this globe, which, under the conduct of Christ and his spirit, through the instrumentality of truth and human efforts, is to usher in the latter days of holiness, peace, knowledge and happiness, when all shall know the Lord from the least even to the greatest, and every man shall sit under his vine and fig tree with none to molest or make afraid. The deep fountains of the human soul are in a measure broken up and are rising and swelling over in regard to the freedom of the human family; and nations, strong and mighty, are coming up to the work and are striking, or just ready to strike, the tremendous blows, which, under God, will scatter the chains and whips of bloody oppression to the winds of heaven, or mingle them with the dust of the earth. Satan has long eyed this cause generally with deadly hostility—and especially so in this land. Its onward progress has made the dark caverns of his dread dwelling places echo with more horrible wailings and blasphemies, and pierced with keener stings of remorse the voluntary subjects of his malicious reign.—He has, therefore, by the help of the vile and the wicked, countenanced by higher influences in society, endeavored to mob and crush this cause to death. In this he has not gained his end; for violence has only made it increase in its moral might and given speed to its triumphs. He has tried also to unite both State and Church against it. In this he has, alas! to an awful extent succeeded—enough to make angels weep, if tears were ever found in heaven! Still the cause has been rising and rolling over the land, like the waves of ocean as the tide sweeps on despite of every obstacle. At last, by artful stratagems, he has attempted to divide in order to conquer, the anti-slavery host itself. This is indeed one of his most grand and wily manoeuvres. It shews how intensely his hellish heart is at work to destroy the hope of the boadman, and heap up the guilt of the land mountain high, till God shall be provoked to destroy it by the burning breath of his fury. In this, likewise, it is sad indeed to think, he has in some measure accomplished his purpose. And he has done it by strange craftiness—transforming himself into an angel of light. He has not attempted to divide the friends of the slave in regard to the great fundamental principles of their cause; for this would have evinced his fiendish purpose. But he has either drawn some of them away from these great principles and fixed their thoughts and turned their efforts on other and extraneous subjects, or he has sought to create discord by exalting simple means, or measures, or matters of mere expediency, not in themselves essential, into the main object of the great anti-slavery enterprise itself.

It is very evident that the prince of devils with his powers of darkness, would never have made such constant and untiring efforts of every kind to retard the cause of freedom and chain down the groaning bondman—searing the consciences of their oppressors and hardening the hearts of the whole nation against them and striving to divide the abolition host itself—if he had not felt assured that the overthrow of slavery was in effect the tearing away of the corner-stone of his kingdom, threatening its ruin and annihilation through the world.

We ought not, however, to cast all the blame of the opposition to the cause of freedom in this land, either in state or church, on the devil and his angels. Were the hearts of the people right with God and right towards the crushed and sighing slaves, the devices of evil spirits would come to nought, and their power to sustain wrong dwindle into insignificance. Nor need abolitionists themselves charge all the guilt of their divisions and wrong feelings upon his Satanic Majesty. Were he to find no evil in their hearts with which to work out his mischiefs and aid him in his detestable wiles, his malicious efforts would fail of success and all his wicked machinations prove in vain.

Let abolitionists, then, understand and ponder it well, that, if there be a permanent division among their ranks in this State, fearful guilt will rest somewhere. On the heads of the guilty too and on their garments will rest the blood of the bondmen, who may groan and perish through their unholy strife and consequent neglect. For one, then, I am determined to do what I can to prevent disunion among the friends of the oppressed. I deprecate such a state of things in regard to this enterprise more than language can express. So far as my feeble voice can avail, this event shall not come and abide on us. To promote peace, brotherly love, and harmony of action, is the object which I have in view in writing. Feeble as I am my soul is so intensely interested in this cause as that which must have a powerful bearing in deciding the destinies of this nation and its influence on other nations and through it the destinies of the world itself, that I must make the trial that if possible the cause of humanity may move on among us with undivided energy. Even a small matter, under God, may turn the scale in favor of union. This encourages me, though a weak and humble individual, to put forth an effort for the accomplishment of an end so exceedingly desirable.

To heal the divisions which actually exist, or to stay the tendencies to division which threaten so great an evil, it will be necessary to search out and understand clearly the causes, which have led to this state of things and if possible to remove them. To find out these causes we must recur to the great object itself of the anti-slavery enterprise and the principles alone on which it can be urged forward by the united efforts of all parties and all denominations.

In order to throw some light on this subject and prepare the way to remedy the tendencies to division, it may be well here to state a little in detail what seem to be the general grounds, on which different sects may and ought to unite in the amelioration and advancement of human society and the salvation of the human race.

I. The object should be great and good—sufficiently so to enlist the sympathies and the united energies of all, who can feel in view of human sins and woes; and are willing to do what they can to bring up their brethren of the human family from the valley of death and the borders of despair to the mount of God and the bright hopes of heaven. In this case the magnitude and importance of the object will command the attention of all eyes and hearts; mere sectarianism will hide its head; and all hands will be lifted and strengthened to aid in the mighty and blessed movements, which urge it on to completion.

II. The object must, nevertheless, be one, whose main principles are generally acknowledged and are common to all sects—so that, aside from all the *peculiarities* of each and every sect considered by itself, it may command the united approbation of all, and call forth their warm and willing efforts in its behalf.

These two points may be illustrated by a reference to the cause of Temperance; to Bible and Tract Societies; also ☞ to the ANTI-SLAVERY SOCIETY. It cannot be so well illustrated by *Missions*, because in these cases, to a great extent, each sect as a matter of course carries out its own peculiar tenets, forms of worship, &c., and seeks its own advancement while it labors for the common salvation of men.

III. In joining any association or society, having such an object in view and based on such principles as stated above, no individual is, or ought to be, obliged in fact to give up his distinctive belief as belonging to a particular denomination. He may, on the contrary, retain this belief while he adopts the principles essential to the great object itself and cordially co-operates in all suitable measures for its advancement.

IV. No individual, however, has a right in becoming a member of such a society to bring the peculiar tenets of his denomination on to the common ground, or platform, in any such way as to modify the general principles, on which the great object of the society rests, or to oppose or clash with the peculiar tenets of other individuals, who are members of different denominations. Such a course would inevitably lead to alienation of feeling, if not division; and, at all events, tend to retard the great object itself. This point might be illustrated by facts, would time and space permit.

V. A society thus formed as a body should adopt and urge no measures, which are not necessary to the object itself in view; or which are not directly adapted to promote it,—IF the said measures are opposed and tend to the overthrow of the peculiar views of any sect, or denomination, embraced in its organization.

VI. If, however, individuals, or the members of any sect, hold peculiar opinions, which are at variance or inconsistent with the common principles on which an association is based—or which are opposed and tend to thwart means and measures necessary or directly adapted to promote the object in view—they cannot of course come into the ranks or stand on the platform of the said association,—unless they conclude in their own minds voluntarily to waive these opinions or entirely abandon them.

These two last particulars might be illustrated by facts; but time and space will not permit.

VII. In addition to the above general grounds on which different sects may cordially unite in the promotion of any great and good object of common interest and benefit to the human family, it may be remarked as a matter of some importance, at least in some cases, that there is a difference between what may be called a *positive* and a *negative* opinion, or tenet. In associations, or societies, under consideration, a *negative* opinion of one sect may be acquiesced in by the association as such, while the opposite *positive* opinion of another sect will by no means be relinquished *as* the opinion of the said sect;—but should the *positive* opinion of the latter sect be admitted as a principle of action by the association as such, the *negative* opinion of the other sect will be entirely put down, and of course the members of it cannot belong to the said association and act with it, without giving up their own opinion, or seeing it constantly trampled upon in the transactions of the general society. This of course compels them to smother conscience, or drives them from the common platform—on which principles common to all sects should alone find any *active* sway.

This is in some respects an important point and might be illustrated by facts would space permit.

VIII. In connexion with the above general principles of united action, it may be added that circumstances, or the nature and vastness of the object itself, in order that it may be urged on to its full accomplishment, may require that particular denominations should act by themselves as such; in which case they have a right to carry out their own peculiar tenets and principles and bring them to bear in any way and as strongly as they please on the advancement of the general object. In this way each denomination in a special manner and by a special distinctive influence, needed through their ranks as such, may help on the common cause; and no one of other sects, or other denominational views, should molest or interfere.

Facts might illustrate this particular also; but I must stop for this time.

The application of the above propositions to the anti-slavery enterprise must be deferred to another opportunity. It must be perfectly evident, however, I think, to all, that different denominations, or sects, cannot co-operate in any great object except upon some general principles common to all; and that whenever, either from sectarianism proper, or anti-sect sectarianism, these principles are violated, there must be either a relinquishment of conscientious views, or disunion and division. If the above propositions do not present the true basis of mutual forbearance and co-operation, let the defect, or error, be pointed out.

Yours, &c., in the cause of
human freedom and salvation,
RUFUS A. PUTNAM.

Chichester, April 4, 1840.

For the Herald of Freedom.

Brother Rogers:—I notice Mr. W. Claggett commences his last communication by questioning whether my reply to his slander was worthy of a reply from him: but he says, "yet lest his silence should be considered as an admission of the truth of my statements generally," &c. As to the merit of my communication I have nothing to say: but as to the truth of my statements, except the word literati, which might have been literary, he cannot *deny*; and one of those words he made use of;-but he may hang on to which of *those horns* he chooses; and for him to remain silent in his present position, is more commendable and safe than to move any way, except *directly back* to the place from whence he started; as every step a man takes on *unwarrantable ground* only sinks him *deeper* and *deeper* in the *mire*. He charges us with "proposing to have a written controversy with Mr. Holt;" which is *utterly false*. He then intimates, that "he is in a situation to judge candidly and impartially in respect to our difficulty." *Shame* on any man, who shall mention the name of Wm. Claggett as an individual who is calculated to judge candidly and impartially in regard to this case; and for him to mention his own name is a *gross insult*. He says "we seem to act under highly excited feelings against our Pastor;" and intimates that "he is an object of our persecution." Will Mr. C. inform the public what were those acts which he speaks of being committed under such "highly excited feelings" against our Pastor, and wherein we have "persecuted him." He says "he has performed only an act of common justice, which cost him no effort." Is it an act of "common justice" to *slander* individuals, and that without the least *provocation*? I do admit that it is frequently done by an individual of his profession, and that *he* is so much in the habit of so doing that it cost *him* little or no effort; but I will not admit the justice of it. He says "he has received his reward." I do not believe he has fully received his reward, or ever will in this world, except it be *through deep repentance:* and what is that "reward" of which he speaks? "the almost unanimous approbation of the Parish?" In one of my interviews with him, soon after his slanderous communication was published; I found him in *remarkably fine spirits:* he very soon begun to tell how much he had been *complimented*, as the author of that communication, by some of the members of the *North Church and Parish:* he says, why, my paper is almost worn out, just look at it, (pointing towards it,) it has been sent for by individuals all about the town, (mentioning some names,) it is the most *popular piece I ever wrote;* I have put *ten* times as much labor on other pieces of less size, and *no one took any notice of them;* but this happened to *exactly suit them;* yes, it happened to *exactly suit* some of the members of the North Church and Parish, to have him who Mr. Holt *had assented* to have take up his defence, intimate that we were under the *ban* of the church and parish, and thereby *slander us* without the least provocation. I would ask those individuals what we have done to injure them or their Pastor, that should call forth from them such strong expressions of *satisfaction and joy for the abuse which Wm. Claggett has undertaken to heap upon us.* He further says, "he has the approval of his own conscience." I will leave it for the public to say what a man's conscience must be made of, not to feel the most bitter *accusation* for such *gross misrepresentation*. He says "I should not have been known through him, as one of the small portion of the church," &c. It was well known in Portsmouth, and other places, that I was one of the members of the North Church who had left Mr. Holt's meeting; and consequently known that I was one to whom Mr. C. alluded: and after I had had his *slander* thrown into my face a few times, I then considered it my duty to go to him and get his authority for those aspersions as I felt perfectly willing (on my own account) to have the world know what part I had taken in the difficulty that then existed in the North Church. I had therefore determined that he should take back what he had then published against me, or I would endeavor to counteract the wrong impressions which some had gathered from his slanderous communication. I have circulated no "rumors and reports" about the Slave case: what I have said in regard to it, I have had from Mr. Holt's own lips; and that I have not told to any member of the Merrimack County Anti-Slavery Society; but I do not deny but that one of the individuals to whom Mr. C. alludes, did, when inquired of by one of the members of that society, give him the information, as he had it from Mr. Holt.—But what of that? Mr. C. undertakes to make it out to be a *commendable transaction;* and Mr. Holt says, were he placed in similar circumstances, he would do the *same thing again;* and does Mr. C. say that such reports are prejudicial to Mr. Holt's influence? But Mr. C. has not yet answered my question, which was, what information we have given that society that was so false, and by which they have been so grossly imposed upon; neither can he answer it, except *to his own disgrace*. He says by the word *ban* he means censure. I would ask Mr. C. if the public are to take the literal meaning of the words he uses in his communications, or does he expect them to wait a few weeks for him to put to them a meaning to suit *his own case?* But I deny being under either the ban or censure of the church and parish; and the *man* who publishes that I am is a *slanderer*.

But he says "he now changes the interrogatory to an affirmative assertion founded on proof, that the members of the church and parish do censure me, and a few others." But that *alters* the case; individual members of the church and parish may censure me for *doing my duty in obeying* the commands of my Saviour to labor for the relief of the oppressed; and rather than to disobey his commands, or give offence to my brethren, and from the *treatment* which I have received from Mr. Holt, I have left my usual place of worship, and gone where I can worship God according to the dictates of my own conscience and freely labor for the relief of the Slave without meeting a severe reproof for so doing from the sacred desk.

But as I did not know what I had done that should merit the individual censure of the church and parish, I asked Mr. Claggett what the abolition members of the church were censured for? He frankly told me, because you are abolitionists. Oh, has it come to this, that individual members of a christian church can censure their brethren, because they are endeavoring to do their duty to their God, and to their fellow men, not by only looking at the miserable and wretched condition of the American slaves; and then like the Priest and the Levite passing by on the other side! but who are endeavoring to bind up their bleeding hearts, by laboring and sending up their fervent desires to the God of the oppressed, for the aid of his omnipotent arm, to overthrow that system of iniquity, the inventer of which was Satan himself. And is it possible that a man, who has made such high professions of attachment to the abolition cause as has Wm. Claggett, can then turn into a Judas and trumpet thro' the State the impression that we are under the ban of the church & parish, from the plea that individual members of the church and parish do censure us because we are abolitionists. And all this for what! Eternity will unfold its mystery!

Mr. C. says his "desire was a restoration of former friendship between me and my few assailants, their pastor and the parish." If that was his motive in coming to me, why did he not first go to the *individual who was the first assailant, and get him right?* & the former peace & harmony of the church would soon have been restored. He says, "my feelings were apparently so much excited that he indulged in much vain humor." As persons when excited are much in the habit of making unjustifiable remarks, will Mr. C. inform the public what was said in those seasons, of excitement of which he speaks? It is true, when I reflect not only on the cruel treatment and miseries of the American slave, but the unnumbered wrongs which they have to endure, and think of my own family, and the satisfaction I take in their society, and remember that the slave has those natural affections for his family, who are not only liable, but are often at a *moments warning* torn from his embrace to satisfy the *avaricious desire* of *man*, and that the wife of his bosom is not *sacred* to *his* embrace, it truly excites the deepest sympathy in my soul: and I should rejoice to have such reflections awaken some *feeling of compassion in the cold heart* of Wm. Claggett; but when I see a man indulge in vain humor over the miseries of his fellow men, I consider him *dead to all feelings of humanity*.

He says "many of his remarks to me were playful and jocose." I would ask Mr. C. if it is *becoming* for a man whose threescore years are almost or fully numbered, to be "playful;" and that while conversing about the miseries of our fellow men! And I would ask him if he should feel like joking if he was an eye-witness to the sale of one of the members of his own *family* at the auction stand with the brute creation? Or would he think it commendable in others to joke at their unhappy lot? And I would ask him if he thinks it is a greater sin, in the sight of a holy God, who is no respecter of person, for an individual to be concerned in selling one of the members of his family, than it would for the southern planters to sell a man who he claims as his property? I would say to Wm. Claggett, that it is se- [illegible] s to be "playful and jocose" [illegible] thow travellers to [illegible]

a
fi

an
wo
fore
ed fo
my ex
justify a *minis*
sanctioned the making merch
bodies and souls of his fellow men, by having set his own seal to the act, in purchasing the wife of another man to be used as his domestic. And Mr. C. is at liberty to publish any remarks he has heard me make: the backing out was without the condition he mentions.

He speaks of "destroying the usefulness of pious and learned ministers of the gospel, by means whereof it is possible that the souls of many fellow immortals might be lost." Does Mr. C. consider that telling the truth about a minister destroys his influence while he at the same time undertakes to make out *that truth* a *commendable transaction*, and the minister undertake to *justify the act?* (*This is strange logic to me!*) And if souls are to be lost in consequence of the difficulty now existing in the North Church, will Mr. C. tell me in whose *skirts* he thinks the blood of those souls will be found at the bar of their final Judge, whether he thinks they will be found in the skirts of the members of that church, who have proposed to their minister to have him unite with them in calling in three *ministers of his association* to advise with them and point out what they thought each individual should do to effect an equal and just settlement, or will they be found in the *skirts of the minister* who has not only refused to accede to that proposition, but refuses to point out any *other* way to effect that settlement?

Mr. C. speaks of the "unjust as well as unkind attempt to reproach an upright individual for the act of holding a slave without inquiring into his motives and the circumstances attending the case." I will tell him Mr. Holt's motives in purchasing a slave as he told them to me. It was that he might have help in his family that he could depend upon; the members of his church having told him that he could not depend upon free labor; and advised him to purchase a slave to do the work of his family. But what were the *motives* of the members of his church in advising him to encourage slave labor rather than free labor? If some of the members of one of our churches at the present day, who were themselves daily in the habit of using a little brandy, should say to their minister we think it would be beneficial to your health to *follow our example and drink a little brandy daily* instead of drinking so much cold water; and thereby encourage the drunkards, dealers and manufacturers of that deadly poison in their unjustifiable dealings; and ask what would the world say were the motives of those individuals in giving their minister such advice? methinks I should hear them say, *to quiet their own consciences*, and shut the minister's lips from reproving them for that sin. Then what will the world say are the motives of the members of a christian church who are themselves slave holders, in advising their pastor to *sanction* the making merchandize of his fellow men by purchasing a *female domestic?*

But what will the world say are the *motives* of Wm. Claggett, in bringing his own name before the public, under the *cloak of an officer of the New-Hampshire and Portsmouth Anti-Slavery Societies* on one side, and a defender of Mr. Holt in the purchase of a slave on the other? (for which he has received his thanks:) and after heaping his *abuse* upon a few straight forward abolitionists, then sets himself up as an *abolition judge*, to condemn us because our consciences will not let us *embrace his creed* and carry under the same hat as many faces as we should need not only to encourage pro-slavery sentiments, but to defend a minister of the gospel in sanctioning the making merchandize of his fellow men, and at the same time profess to be a consistent abolitionist.

As Wm. Claggett has seen fit in trying to defend Mr. Holt from the charges which have been published against him by individuals remote from Portsmouth, to slander and stigmatize some of the members of Mr. Holt's Church without provocation; and as my name is enrolled with those persecuted members; I have felt it a duty, in justice to my own character and the cause of bleeding humanity, to acquaint the public with the manner in which the abolition members of the North Church have been treated by Mr. Holt, that they may be prepared to place the wrong where they shall consider it belongs. I have therefore prepared for publication a sketch of the treatment we have received, which I designed to attach to this communication, but from its length and the present prospect that Wm. Claggett will not only soon *hang himself in his own web*, but so expose the *deformity of the case* he is now undertaking to defend, that the public will be prepared to judge of its merits without my being compelled to perform that disagreeable task; I have therefore deferred its publication for this week.

Yours in behalf of the cause of Freedom,
G. BOOTH.

Portsmouth, March 30, 1840.

Louis Phillippe, on the 5th of January, published an ordinance for the admission of the children of slaves, above 4 years old, into the free schools of the French colonies.

CONCORD: APRIL 11, 1840.

WAR.

Our people seem on the point of plunging into a murderous conflict with our brethren of England, to settle a disputed line out yonder between Maine and Nova-Scotia.—The people here about seem for it.—We heard a preacher of the gospel (we understand he is) plead vehemently in favor of it, a day or two since—and also a subject (as we understood) of a fresh religious revival.—He was *for war*, because the line, as we claimed it against England, was clearly the true line.—The minister thought christians had a right to fight for their country, and in obedience to the government,—although they would not be justifiable in fighting to advance the kingdom of Christ.—But the government, he thought, we were all bound to obey—to be subject to the powers that be—to shoulder our muskets and be good soldiers, at the orders of government—because governments are ordained of God.

But although our ministers and professed christians are some of them for it, and the impenitent community eager to see it begun, the President and the politicians are awkwardly situated about declaring it. They will want to secure the vote of Maine at the next election, and a war hero would be exceedingly popular. The people are weary of the din of temperance, abolition and moral reform; and would be mightily relieved and regaled at the sound of the trumpet. A War would make the administration popular in New-England, and it would encourage our republicanism no doubt with the prospect of annexing Canada to our *free* and *happy* Union. But the President has propitiated the South with a veto pledge against emancipation in the District of Columbia, and he must be careful how he forfeits the hold he has on slaveholding favor. He must not declare war with England. It would interrupt the cotton market of the South. It would turn the attention of England to their own boundless plains of India, where, if George Thompson awakens the British people to their duty towards the 100,000,000 of their fellow subjects there,—free labor will raise cotton in countless abundance, at a quarter of the price now given for it to the planter of our slave holding South. The South would like to see British *philanthropy* crushed by war or otherwise,—but a war against *cotton* she don't fancy. She does not, neither, fancy the annexation of Canada to the non-slaveholding States. It would destroy the refuge of fugitive slaves to turn Canada into a republic to be sure. Republicanism, if it were established in the Provinces, would send the 10,000 people of the Wilberforce settlement all back into the clutches of Southern bondage. The South would like that. It would cure her of her prejudice *against the North Star*, that guide of the night-travelling pilgrim to the shrine of liberty beyond the Canada line. But still she has a horror of these non-slaveholding States, although they seem as yet to be of slaveholding character, and as Northern States with Southern principles. It fills her with apprehension of emancipation and abolitionism, to hear of a *free state* so called.

But the great terror of a war with England, is that she has *no slaves in the West Indies*.—That is a terrible feature now in British character, and would render a war with her frightful to the South.—Some black Marion from Jamaica, with fifteen hundred men, might light down among the Seminoles in their pathless everglades; and how would it panic-strike the South, to hear of a colored army there!—The plantations would be deserted at the still hour of midnight, and instead of the North Star to guide the fugitive, it would be the war torch lighted up amid the pines of Florida to bore him Southward, to liberty and vengeance. An army would suddenly gather there whom neither our northern young farmers, nor the allies from Cuba, could frighten from their terrible purpose.

England too, might land in the South and proclaim Liberty to the slave, and the world could not taunt her with slavery in her islands.—And woe to the South!—We must then help our southern brethren against a new foe and shoulder the *revolutionary musket* to go and shoot down the *Declaration of Independence*.

The South don't want war with England.—It would bring England to aid Mexico—And the Indians beyond the Mississippi might be made to remember the wrongs of Georgia and the city of Washington. The South don't want war.—Yet the North may plunge into it, before it shall be declared at the Capitol. Maine is impatient at her bloodless mustering let year on the loges.—She contracted a heavy debt for nothing.—She will want to add to it for *something*. Soldiers, it is said, are on the way to the disputed region.—And the first we shall hear may be rumor of blood-shed.

We protest against the foul and bloody business. The people are mad if they engage in it. Every man slain in it will be MURDERED, and his blood will cry for vengeance from the ground. If we had a christian ministry among us, would the people be left asleep and in the dark on this tremendous subject. Why does not the New-England pulpit cry out against the calamity of christians going to war? Why is not this week's fast appropriated to the subject?—The pulpit would be quite as likely to advocate Maine's right to the disputed territory & exhort the people to stand for the right, even unto death,—as to attack the frightfulness of war. The pulpit cannot go beyond the spirit of the age.—It must keep on terms with the people.—We warn the New Hampshire pulpit to rouse from its guilty apathy, and admonish the people in tones of thunder against enlisting in this crusade to imbrue their hands in their brother's blood!

Brother Rufus A. Putnam,

In his communication of this week, says, "But he [satan] has either drawn some of them [the abolitionists] away from these great principles and fixed their thoughts and turned their efforts on other and extraneous subjects," &c. We suppose brother Putnam to allude here to Mr. Garrison and some of his friends, who are charged by New Organization with intruding "extraneous subjects" upon the anti-slavery platform.—As Mr. Garrison's name is identified by community with the anti-slavery cause, and as *we* think his abolitionism and the manner of his advocating it are and have been from the beginning, of the genuine stamp, we feel called on to say a word or two upon this point.

The extraneous subjects alluded to, are, we suppose, "Woman's Rights"—"Non-Resistance," &c. As to these subjects Mr. G. has peculiar views, compared with those of many abolitionists, but that he has intruded them on the anti-slavery enterprise, we think is not true—on the contrary, certain of his brethren have thought to *exclude* him from the enterprise, because he entertained them. They thought, perhaps, that his entertaining them would discredit the abolition cause, or discredit *themselves*, as abolitionists—and rather than so distinguished an abolitionist as Mr. Garrison should entail that discredit on them and the cause, they thought to rid themselves and the cause of him, by New-Organization.—They have however only rid themselves of the cause. They have not rid themselves of him. From a troublesome co-adjutor they have driven him to be their open and terrible adversary. The cause stands with him and he with the cause, and they, are placed by their secession, where they must fail, and mingle again by and by with the mass of the pro-slavery community.—Many of them will not do it.—They will see their mistake and will rectify it and will again be found in the old anti-slavery ranks.—They will have discovered that the true course would have been to let Mr. Garrison entertain his "views" freely. If they were right, they would prevail—if wrong they would come to nought, and it would have neither injured themselves nor the cause, in either event. Instead of his bringing his "views" *into* the *cause* the seceders have brought in their *opposition to his views* and endeavored to cast him, because he does not accord with it.

This we think is the real trouble about extraneous subjects. One of the very foremost men among the seceders told us personally, that Garrison had no right to *express* his peculiar views *any where*—that he should have kept them unknown to the community—entirely to himself—for he was identified with anti-slavery and community would saddle the cause with all his peculiarities.—Then, said we to him, you would make Garrison *really* a "man of one idea." Yes, he replied, he should be known *merely as an Abolitionist*.

We have been identified with Garrison, because we would not join in the cry against him.—We have not intended to take part with him any farther than to claim for him the right to have what views he pleases,—and to express them freely—and still have his place as an abolitionist.

Brother Putnam is entirely mistaken, if he thinks brother Garrison or we ourselves have ever intended to encumber anti-slavery with any thing "extraneous," or have so encumbered it in fact.

For the Herald of Freedom.

The Times.

Strange and troublous they are,—and such they will remain, until conquering Right stand triumphant upon the ruins of error and wrong. The world is, indeed, beset with mighty conflicts. Trampled and struggling humanity is writhing in its chains, sundering here and there a link, and lifting its free limbs in gratitude to Heaven. The TYRANT and the MOOR start fearfully back at the sight. *They* see frightful omens in the captives falling fetters, and in the loosened tongue of the dumb. They tremble for their empire of oppression, for they read a terrible fate in the resistless tread of that Power which shakes the earth. But it will continue to quake—quake yet more terrible, until its heaving elements are purified; and the distressed and angry waters, freed from their pollutions, shall rock themselves to rest.

Yes, the world's conflicts are momentous and varied. Not only is the crushed and imbruted Negro casting off *his* chains and *his* servitude, but universal Mind, gathering back, as it were, its native energies and its *native rights*, and restless in its long captivity, has asserted its freedom in the very ear of tyranny, and pledged itself faithfully to an unfaltering defence of that freedom. And the pledge will be redeemed.—Crowns may fall—thrones may melt away—and sects be annihilated, but MIND will establish its empire of Freedom and the Eagle eye shall guard it. Wo to the puny hand that is lifted to stay its progress or chain down its fetterless divinity. Its mission is the promulgation of truth, its conquering weapons free and fearless enquiry; having God for its protection and guide, and the universe for its dominion. Truth can never live where there is no freedom of thought. It flourishes only in the sunlight of reason and rational discussion, where it breathes a pure and healthy atmosphere. It may indeed be crushed down by the heel of superstition or tyranny—its enemies may pile a mountain weight upon it in the vain hope of arresting its career, but in its indistructible and immortal nature, it will at last arise in its phœnix spirit and go forth "conquering and to conquer."

"Truth, struck to earth, will rise again
The eternal years of God are her's;
But error wounded writhes with pain,
And dies among her worshipers."

Men in all ages seem to have been busy in protecting either their religious or philosophical opinions from innovation and attack. They have clung to their notions and their creeds with a strong idolatry, and plunged into a stubborn conflict in order to rescue the object of their worship from the touch of unholy hands.—They have called the axe and the stake—the scaffold and the dungeon to their aid. The Saviour himself died upon the cross to appease the troubled Jews—a victim to that jealousy and fear of truth which have, in every age, written its record in blood. A belief has always prevailed that the puny arm of man is necessary to guard the angel of Truth in her warfare upon earth—that its omnipotent and omniscient Author needs the assistance of erring and frail humanity in defending it against the attacks of heretics and infidels! And in obedience to this notion the martyr has bled and the innocent suffered torture.

Nor have the times much altered. There are jealous eyes and guardian hands to watch over the sacred rites and infallible sects of the present day. People are afraid to look bold and fearless enquiry full in the face—they cannot bear the "searching operation" of free discussion. Hence they are startled at every fluttering leaf and whisper of the breeze. They look about themselves in terror; expecting mischief in every movement that disturbs the old monotony of their course. "Property & standing" look aghast as though an avalanche was about to roll down upon their aristocratic retreats—legislators entrench themselves behind their wonted gags—mobocrats ape their betters in directing the vengeance of "public sentiment"—the Presbyterian inwalls his "church" and the Quaker bolts the door of his "meeting-house"—orthodoxy props its falling steeple and the Reverend fears the soiling of his robe by sacrilegious hands.—All are busy and perplexed lest the spirit of free enquiry become too boisterous and ungovernable. They all betray a faltering faith—a lurking suspicion that they have "built upon the sand"—or why do they fear the tempest, even in its wrath? The temple that resteth upon a "rock" fears not the flood or the wind. The clear vision and the untroubled faith, relying on a mightier arm than man's and a holier guide than human wisdom, shrink from no scrutiny—fly from no contest. But the dim sighted and the unspiritual quake in their habitations. And well they may.

Why should the human *mind* be enslaved more than the human *body*? The beneficent Creator has bestowed freedom alike on both. But sorrowfully has that freedom been wrested from them. The merciless task-master has bowed the one into degrading servitude; bigotry and superstition have quenched the spirit and chained down the heaven-ward aspirations of the other. Even nominal freedom is but too frequently clogged by mental thraldom. We are not free to act as we ought. We love cast more than humanity—party more than country—and sect more than we do our "neighbor." We are too much disposed to follow obsequiously in the footsteps of some "illustrious predecessor"—casting aside all independence of mind & feeling & becoming the veriest vassals on earth. Opinion is bought and sold as human flesh is at the South. Nor is this the worst. It is *forced* upon people. They *must* think and believe as their dictators decide. One man consults the demagogue as his oracle. Another looks up to "his minister"—and all very graciously bow to the majesty of PUBLIC OPINION. It is not strange, therefore, that people are so terrified when a few resolute and Luther-like spirits, scorning the trammels and restraints of the age, dare to attack the world's folly and corruption. Let the conflict go on, fiercely and terribly if it must, until the human mind shall triumph in its own disenthralment; and mankind cease to be governed by unchristian prejudices or hereditary bigotry.

M. A. CARTLAND.

Excellent matter and excellently said! We endorse brother Cartland with *full liability*.—We thank him for coming out at this test period for the faithful and the right, against a petty sectarian tyranny that would clip the wings of the young Eagle that just begins to dare try her pinions in the regions of air round about her native cliffs! We tell the tyrants and the fearful, that these wings wont endure clipping or fettering.—They will spread themselves and mount into the sky, and the eye of Freedom will gaze steadfastly into the sun of Truth, even at midnoon.

If Party war upon Freedom, Party must perish.—If *Sect* assail it—Sect must perish, sacred as she is deemed, and as she deems herself, and akin as she seems to devotion, aye and devotion's self as she is often mistaken to be. The Pulpit must be freed—or the Pulpit will go down to *pew-level*, amid the demolitions of the advancing age. The steeple must point straight up to Heaven, or the steeple will fall. The minister must *turn man*.—He must say to the prostrate and idolatrous people, "rise up—I also am a man,"—or he will be heaved from the breast of community by the earthquake throes of the coming millenium. Let men beware how they contend against God. Let them one and all betake themselves, with single eye, to His oracles, for guidance. Every man that is not bible-taught and bible-directed, will be lost in the coming times of trial. Religion and Truth will lead every soul in safety.

Slavery must perish. Slavery on the plantations of the South and slavery its ally and fountain head up here among the mountains of the North.—They must perish. Whatever becomes of the feeble advocates of Freedom in the hurly of the conflict, the victory is sure and the enemies of Truth and Liberty will perish.

We call on our New-Hampshire friends to prepare themselves for a *State* conflict here in June, when the battle has got to be fought between two sides, both claiming to be the defenders of Liberty. It is to be Liberty's *civil war*! Let no child of Freedom be absent!—Let him come clad in the whole armor of Truth.—Not in Goliath armor or in Saul "Panoply"—but with the shepherd's sling in the skillful right hand, and in the left the smooth stones gathered from Truth's running brook.

The story of David predicts the result of the conflict.

The Panoply

Has a mean, cowardly—craven allusion to the difficulties existing among the members of the Female Anti-Slavery Society in Concord—accompanied with a strain or two of misstatements as to matters of fact. But we can say no more of it than thus much.—We are scarcely desirous of the good opinion of the readers of the Panoply for ourselves or the anti-slavery cause, although it is a saying that the good will of a —— is better than his ill.—We can't get that good opinion but by basely forfeiting all claims to human respect.

Our brother Samuel Eastman, sent a communication to its columns in answer to "Cephas," which the Panoply ought to have published last week, or declined it, so that we might have given it place in the Herald.—We give it this week. "Cephas" may have a hearing in our columns, if he wishes and will sign his true name.

For the Christian Panoply.

Answer to Cephas.

Mr. Editor, I have just noticed in a late number of the Herald of Freedom, which came to my hand a week after its publication, a long article copied from your paper, in reference to the proceedings of the Grafton County Anti-Slavery Society at its late annual meeting in Littleton, signed Cephas, in which he calls on me and brother Beach, in pretty strong terms, for an explanation of some things which appear to him to be of a very extraordinary character; and concerning which he says "It seems difficult to read them without indulging the apprehension, either, that the authors of them were actually beside themselves, or that, in this age of experiments they were disposed to try one experiment upon human credulity just to see how far men, and women, and children would be induced to follow them in extravagance and absurdity." A very kind and charitable conclusion for Cephas, to suppose that the leading members of that convention were in a state of mental derangement, or that they had no holier motive than merely to make sport for themselves; expressed too in dignified and gentlemanly terms. Residing as I do at the distance of some fifty miles from my good Br. Beach, I have no convenient means of replying in concert with him to these strange cogitations of Cephas, but hope that he will answer separately, if, upon mature deliberation, he should think any good might be effected by so doing.

For myself, I am not in the habit of answering the calls, or repelling the attacks of those who take shelter behind the thick vail of a fictitious signature in order to avoid all personal responsibility for what they choose to publish about others; and who thus screen themselves from the consequences to which their sentiments might otherwise expose them, yet in this case, I have concluded, on the whole, to depart from my general custom, with a hope that what I have to say may be of some use to Cephas, and to other readers of your religious paper.

In the first place Cephas finds fault with the declared fact that "the Anti-Slavery platfom is broad enough for all the true friends of freedom and, that in the meeting at Littleton, all persons of whatever age or character were invited to take part in its deliberations, and to vote too on the various resolutions proposed.

Now the plain matter of fact is simply this; the assembly was not made up of any one class of selected individuals, like a Ministerial Conference, or a Church Session; but of the good people of Littleton, a town whose morality and respectability have never been impeached; including the abolitionists, and professors of religion residing there; and a considerable number of clergymen, and delegates, and friends from abroad; composing a congregation altogether as decent, and orderly, and pious, as is customarily found occupying the same house in the public worship of the Lord's day. Now I ask, what in the name of reason was there in all this that could tug so terribly at the exclusive feelings of Cephas, and excite in his mind such a squeamish sickly jealousy for the honor of religion, and set all of his delicate nerves into such a tremendous uproar, and cause him to exclaim in the following plaintive language; "This is for a lamentation and shall be for a lamentation." Does he suppose that a promiscuous assemblage of citizens in Grafton county, for the promotion of a desirable object, is a new thing under the sun. If not why should he affect to be so startled at it in this case?

Do we not appoint prayer and conference meetings in times of revival where all are invited to attend, and where, at least in some denominations, all are invited to speak their minds freely.

Do we not often hold meetings to deliberate upon the propriety of, and to devise the means for the erection of places of public worship, and is it not always supposed, that the platform of so good a work is broad enough for all who feel sufficiently interested to purchase pews, even if they should happen to be "persons of no religion and no very exemplary morality." In our Anti-Slavery conventions we wish to impress upon the public mind the horrible iniquity of holding our fellow men in a state of involuntary servitude and to obtain an exppression of public opinion in reference to this crying sin of our country; and in order to accomplish these objects our assemblies must necessarily be public and free.

And why may not any person, and all persons, have the privilege of exercising sentiments of pity and compassion towards their crushed fellow beings in bondage, and the privilege of expressing those sentiments in a meeting avowedly appointed for that very purpose, whether they claim to be the followers of Christ or not? If Cephas thinks it wrong for the wicked to do right he must either entertain the most bitter prejudice against these claims of humanity, or be many degrees more beside himself than he represents us to be. So much for the character of the meeting.

In the next place, Cephas quotes two resolutions that were adopted in said meeting, and complains of the charge which they contain expressed in the following language: "The citizens of New Hampshire who do not countenance and support the Anti-Slavery enterprise are as deeply implicated in the guilt of slaveholding as those of any other State in the Union."

Though I had no hand whatever in framing any of the resolutions, and took no part whatever in discussing them, but merely presented them to the action of the meeting after they were framed and laid upon the table by the business committee; yet, I have no wish to exhonorate myself from any responsibility concerning them. I hold that the charge above expressed is true, and I hope, by the following statement of facts and arguments, to sustain it even to the full conviction of Cephas himself.

These resolutions do not prefer this charge against all those who refuse to join the *Anti-Slavery Society*, but merely against such as refuse to countenance and support the *Anti-Slavery Enterprise*; evidently meaning those who through feelings of indifference or opposition stand aloof from the cause of slave-emancipation, thereby showing that they are either satisfied with, or in favor of Slavery and all of its horrible abomination!

Now we of New Hampshire, as a people, occupy a worse position than this in reference to that matter, for we have entered into a partnership agreement with slaveholders about this infamous concern, and we aid and abet them in sustaining it; and it follows as a matter of course that we are equally guilty with them—the two parts of this proposition must sink or swim together; and if Cephas has any correct notions of moral responsibility he knows that he cannot assent to the former without admitting the latter. We of New Hampshire, as a people, have linked our destiny with the slaveholding states, by joining them in the adoption of general laws professedly founded upon the laws of God, and in the administration of a general government, professedly designed to secure the equal right of all; and have given the "peculiar institution," as they are pleased to call it, all the political influence in the confederacy that they asked for, and all the commanding prominence in our boasted land of equal rights that they wished for. Can Cephas see nothing in this that looks like a guilty partnership in the infamous system of slavery?

We of New Hampshire, as a people, admit, without any indications of regret, that we have incorporated slavery in the federal constitution of the country, and that we have voluntarily bound ourselves in the constitution to aid the South in sustaining slavery whenever they shall find themselves in need of our help for that purpose. Can Cephas see nothing in this that looks like the guilt of partnership agreement in the infamous concern of slavery?

We of New Hampshire, as a people, know that the sin of slaveholding, and slave traffic, is unblushingly carried on in the District of Columbia, and in the Floridas, where the general government, of which we are a component part exercises exclusive control; and, instead of raising the voice of remonstrance against this shameful state of things, we exert all of our influence in favor of it. Can Cephas see nothing in this that looks like a guilty aiding and abetting in the infamous concern of slavery?

We of New Hampshire, as a people, send agents or representatives to Congress who go with slaveholders, and who sometimes go before them, in the adoption of those measures which are designed to protect the institution of slavery, and prolong its continuance, and bind the yoke more firmly upon the necks of its victims; and we manifest our approbation of their conduct by reappointing them again to the same office. Can Cephas see nothing in this that looks like a guilty aiding and abetting in the infamous concern of slavery?

We of New-Hampshire, as a people, are ready and willing to deliver up into the hands of exasperated cruelty any poor friendless fugitive who comes to us from the prison house of southern bondage scarred and maimed and pleading for help, in all the impassioned eloquence of distress; and if he falls into the clutch of our constituted authorities we send him back again to all the horrors of his former pitiable condition. Can Cephas see nothing in this that looks like a guilty aiding and abetting in the infamous concern of slavery? If a fellow being escapes to me from the knife of the midnight assassin, half dead and shrieking for protection and I seize him and force him back again into the hands of the murderer that he may inflict upon him the finishing stroke, do I not, in that case, involve myself in equal blood-guiltiness with the felon, though I have not actually stained my hands with blood; and will Cephas pretend that we are less guilty in the matter of slavery than slaveholders themselves, merely because we do not actually and literally rivet the chain, and wield the scourge, and kill by moderate punishment? Have we of New-Hampshire, as a people, ever said or done any thing that could be fairly construed into a candid disapprobation of slavery; on the contrary have we not ever done

d said all that we could to sustain the horrid system, by apologizing for its existence; by raming out our rage against those that have attempted to expose its enormities; by pretending that those who are crushed to the earth under its curse are well treated, and as well off as the free working people among us; by voting in its favor in the persons of our representatives to Congress; and by declaring through them to the whole southern confederacy, that we, as a people, are well disposed towards their boasted "patriarchal institution"—that as a State we are sound to the very core, and in fact all they could wish us to be—that they have no cause for entertaining any fears about the abolitionists; those fanatics being so few in point of numbers, and so feeble in point of influence as to render them subjects of contempt rather than objects of jealousy. Under such circumstances as these, how can Cephas pretend that we are less guilty than the offending resolutions charge us to be without producing a blush upon his own conscience?

O let us all lay aside these lying self-flatteries, and weep over our sad condition in the sight of high heaven, and pray God that he would give us repentance unto the acknowledgment of the truth.

It is a well established principle in human jurisprudence, and in the moral government of the Most High, that to aid and abet in any crime, or to look on with silent approbation, is to involve ourselves in equal guilt with him that commits the crime, then, verily, we are not less guilty than Virginia, or Kentucky, or Alabama concerning the crying sin of slavery, for we have done every thing that we could do in its favor, and these States have done no more.

We have wittingly yoked ourselves to the tremendous car of slavery, and are casting our smile of complacency upon this gory god of southern despots, and are shouting our hosannahs before the bloated monster while they are offering up their daily sacrifices of human victims to him.

As this article is already quite long enough for a news-paper paragraph I must, for the present, omit noticing other points in the communication of Cephas, assuring him that I am willing to correspond with him further on the subject of slavery, through the medium of the Christian Panoply, in case he wishes it, and on the condition that he will *show himself by his own proper signature*. I shall always hold myself ready to give a reason for the sentiments which I have adopted in reference to this important subject, and will strive to keep in sight that decent decorum and good feeling which should always characterize all of our enquiries after truth.

SAMUEL EASTMAN.

Will those editors who have copied the communication of Cephas into their papers please have the justice and ingenuousness to copy the foregoing answer also. S. E.

For the Herald of Freedom.

Brother Rogers,—The spirit of abolition, that has so long been slumbering in the breasts of the people of East-Weare, is begining to awake. The wail of the oppressed has reached the ears of those that have hearts to feel, in this vicinity—and while God is calling on the friends of humanity to speak for the dumb—and while millions of our fellow beings are groaning beneath the hand of American tyranny—and while Freedom's Stars, on Liberty's Banner, as it floats on the walls of our country, blush, to behold the mock at human liberty,—we would unite in the exertion that is being made for a nation's jubilee. We have formed a society on abolition principles—to be known by the name of the "East-Weare Anti Slavery Society"—numbering between 40 and 50 members.—We are abolitionists of the "Old-Organization."

Yours for the oppressed,

J. Q. EATON, *Cor. Sec.*

East-Weare, April 1, 1840.

☞ The communication promised last week in respect to the Anti-Slavery Fair, is unavoidably postponed till next week.

"A Single Captive."

Here is a single captive, not, like Stearn's, the creature of the imagination, but one which Dr. Madden himself saw. We quote from his speech at Dublin.—*Zion's Herald.*

Let me present to your imagination a real captive—one that has recently fallen under my own observation, and, I may add, under my own charge—one into whose soul the iron of affliction had verily and indeed deeply entered—a single sufferer, a negress, taken out of a captured slaver, a wan, emaciated, listless, silent woman, a sullen savage, in the phraseology of Cuba, in every case of anguish and despair—a person who neither spoke nor moved from the place where she sat rocking her naked body to and fro all day long. There was a calm settled look of deep, unspeakable wretchedness in her regard, which made me dissatisfied with the explanation I received of the strangeness of her conduct, that she was a sulky negress, and showed no thankfulness for any thing that was done for her, like the other women. They, poor things, were dressed in a new apparel which had been just given them, enjoying the good fare now provided for them, and celebrating with songs and dances the happy change in their lot. I thought she must have grievous reason for such great dejection; the poor thing left the food untouched that was brought to her at each meal; her new clothing lay folded up beside her; when she was asked through the interpreter to tell what ailed her, she gave no reply; day after day she was questioned, and a deep sigh was all the answer that could be got from her. Negroes are said by planters to be the only human beings (I beg the planters' pardon for calling the negroes human,) who are insensible to kindness; they, no doubt, have so many benefits to be grateful for, that the want of any thankfulness on their parts, is too glaring a defect to pass unnoticed. Any kindness, indeed, that was shown to this poor creature was apparently thrown away, but apparently only, for by little and little it subdued the sternness of a mother's grief; and what grief surpasses the affliction of a mother robbed of her infant child? One day, as usual, I stooped down to speak to her. I was trying, by gesture at least, to show her I felt for her; and while I was holding her hand, and offering her some beads, such as I had given a few strings of to some of her companions, she burst out crying. It seemed at last as if her bursting heart found ease, in giving vent to one loud outbreak of sobs and sighs. She who had shed no tears since I had first seen her, now wept bitterly; her face was drowned in tears. She put her hands to her breast, she then stretched out her arms, started up on her feet, and looking wildly over the side of the vessel, cried out for her child—her poor child; and this was her cry that live-long day. Ask her what you would, the cry still was—and O, if ever there was one which deserved the term, cry of the heart, surely it was hers—"My child!—my poor child!" It was long before this tempest of sorrow was assuaged sufficiently to obtain from her any collected account of the loss of her infant. It appeared that when the slaver was chased by our cruiser, fifty of the negroes were thrown overboard (twenty four of whom were picked up by the cruiser's boats,) with the view of detaining the latter vessel, and of thus eluding the pursuit; and during this commotion on board the slaver, and the mortal terror at seeing their comrades flung overboard, this unfortunate woman lost her infant, but how, or at what period it was killed, she could tell nothing. I am happy to say that, by humane treatment, her immediate grief was in some degree assuaged, and that no creature could seem more sensible of the sympathy that was felt for her. But how often have I been told these people are savages—they have no natural affections—the separation of families is nothing to them—the sundering of the ties that bind mothers to children, and children to parents, is nothing to negroes. They do admit that even the she bear will mourn if robbed of her cubs; but the grief of a negro mother for her child is only a gust of passion that proceeds, not from any emotions of the heart, but from the violence only of the irascible temper of the negro women. O! how often have I heard this language, and how often have I known these sentiments adopted by men—aye, even by ministers of religion, who tell you, in Cuba, as well as in America, they see no hardships in slavery—that the slaves are kindly treated, are well fed, and decently clad, and have nothing to complain of! What do these gentlemen know of slavery? They eat and drink, no doubt, in the house of the opulent planters in the towns, and they reason on the strength of the goodness of their entertainments, that the slaves of their hosts are treated like their guests.

The World's Convention.

At a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, on the 30th ult., the following persons were appointed to represent the Society in the World's Convention, to be held in London on the 12th June.

Boston.—William Lloyd Garrison, Wendell Phillips, Mrs. Ann T. G. Phillips, Henry G. Chapman, Maria W. Chapman, John T. Hilton, Ellis Gray Loring, Francis Jackson.

Brookline.—Samuel Philbrick, Eliza S. Philbrick.

Danvers.—Isaac Winslow, Emily A. Winslow.

New-Bedford.—Andrew Robeson, Samuel Rodman.

Scituate.—Samuel J. May.

Duxbury.—Seth Sprague.

Nantucket.—George Bradburn, Nathaniel Barney, Eliza Barney.

Northampton.—David Lee Child, Lydia Maria Child.

Greenfield.—George T. Davis.

Millbury.—Abby Kelly.

Lynn.—William Bassett.

Groton.—Amos Farnsworth.

Cambridge.—Professor Wm. Adam, of Harvard College, J. N. Barbour.

Fall River.—Nathaniel B. Borden.

Andover.—John Smith.

England.—Harriet Martineau.

Miss Martineau is a life-member of the Massachusetts Anti Slavery Society.

The Anti-Slavery Congress.

PARIS, 16th Dec. 1839.

To the Editor of the British Emancipator:

Sir,—The appeal made to the abolitionists of different countries to be present at the Congress in London next June, has been heard. France will have its representatives, among whom will be M. de St. Antheine, one of the most active members of the anti-slavery society in Paris. In this congress—unique in the history of the world—he will unite his voice to the eloquence of those who plead the cause of humanity, and seek the means of assuring its triumph, notwithstanding the opposition of the merchants of human skin, and the founders of self-called republics. After a recent dinner at the hotel Victoria, Paris, to celebrate the social reform just effected in Turkey, M. de St. Antheine did not forget his transatlantic friends; the following are the toasts he gave, and which were received with much applause 'To the healths of Clarkson and Buxton; to the memory of Wilberforce and Macauley; to the abolitionists of America.'

Your fellow laborer, with respect,

R. HARRISON BLACK,

Corresponding member of the Anti-Slavery Society in Paris.

Meeting of York County (Me.) Anti-Slavery Society.

Agreeable to previous notice, a meeting of this Society was held at the Baptist meeting house at Buxton Centre, on Wednesday the 18th of March 1840, commencing at 10 o'clock A. M. Daniel Appleton Esq. President of the Society called the meeting to order.

The meeting was opened by reading the Scriptures and prayer.

Among the resolutions adopted are the following—

Resolved. That while the present position of the Anti-Slavery cause requires the prayers and the efforts of all men and women in every situation whatever; professed Ministers of the Gospel who are silent on the subject or in any way apologize for slavery, are verily guilty of sustaining it and indirectly participating in the wickedness connected with the system.

Resolved, That the agitation of the subject of Abolition, so far from being detrimental to the cause of Religion, is a powerful auxiliary to its success, and development of true holiness and genuine piety.

Resolved, That prejudice against persons of color in the Non-Slaveholding States, is one of the chief pillars upon which the system of slavery at the South stands, and the prostration of the same in the North will hasten the fall of Slavery at the South.

Resolved, That the system of American Slavery is destructive of natural rights, hostile to the principles of republicanism incompatible with the spirit and genius of the declaration of independence and is subvertive of the divine government; therefore as men, republicans, christians and patriots we are bound to labor for its overthrow.

Resolved, That this Society considers the American Colonization Society hypocritical in its avowals, inadequate in its designs, and cruel in its effects, and that no sincere friend of Colored Americans can consistently give it their support.

Revivals.

It may be doubted whether there has been so generally prevailing seriousness on the public mind for a century past as is seen at the present time. In many places, especially larger villages and cities, there are extensive and powerful revivals. In this State it is believed these are increasing in number and extent.

Infidelity is confounded, hundreds and thousands are rejoicing in the experience of sins forgiven, and there seems a general impression that God is near.

What does all this mean? The land is sunk deep in guilt, iniquity abounds, the retributive vengence of heaven is not only impending over us, but is descending in fearful tokens of wrath. We are cursed in our "basket and our store," and men's hearts are failing them in looking after those things which appear to be coming upon the country, and yet in the midst of all this the unseen Spirit of God is exerting, his saving power. Are we indeed to be saved? or is he gathering in his people to his fold so as to prepare the way for our total ruin? God only knows. It surely becomes all to seize the favored moment to secure the favor of God, lest "the harvest should be past," and they left among "the tares to be burned."—*Advocate of Freedom.*

From the Liberator.

Death of James Cropper.

By the arrival of the British Queen at New-York, intelligence is brought of the death of JAMES CROPPER, of Liverpool, a distinguished member of the Society of Friends, and one of the most eminent merchants and philanthropists in Great Britain. A great and good man has indeed fallen in Israel. Associated with Macaulay, Buxton, Stephen, and Sturge, he devoted himself to the abolition of West India slavery with a zeal which no labor could tire, and a liberality which was without measure. To him is the world very largely indebted for the overthrow of that terrific system in the British colonies. His voice, his pen, and his purse, were in constant requisition to hasten the day of jubilee. He gave at one time, in a single donation to the anti-slavery cause, not less than a thousand pounds sterling, and was one of the main pillars that supported it through a stormy period and a long protracted struggle. He was a profound political economist, and by his essays upon the effects of slavery on the commerce and manufactures of England, as well as on the agriculture of her West India colonies, he produced a deep impression upon the public mind. It greatly redounds to his credit, that he was among the first in England to discover the hypocrisy and rottenness of the American Colonization Society, and to bear a public testimony against it. His name is appended to the famous Protest against that Society, which was headed by that of WILLIAM WILBERFORCE. He did much to obstruct the progress of the deceitful and unprincipled CRESSON in that country, and to cause him to return in disgrace, as one in whom there was no truth nor honesty, nor any real sympathy for the colored race. It was under his auspices that we were introduced to the British public in 1833, and by his personal introduction that we received the right hand of fellowship from a host of the leading abolitionists in Great Britain, then assembled in London to watch the progress of the Emancipation Bill through Parliament. At the great anti-colonization meeting which was held in Exeter Hall during our residence in London, he presided as chairman. To him, therefore, the colored population of the United States are largely indebted, and his memory should be revered by them to the latest posterity. Though he devoted so much of his time to the subject of emancipation, he was by no means a man of 'one idea,' but espoused every great and good enterprize in the spirit of universal philanthropy. We have been anticipating a most delightful interview with him at the World's Convention in June next, but it seems we are not to meet again on earth.—Never shall we forget his urbanity, his kindness, or his disinterested regard for the welfare of the human race.

SONNET.

ON THE DEATH OF JAMES CROPPER, A DISTINGUISHED PHILANTHROPIST OF ENGLAND.

CROPPER! among the wise, the great, the good,
The friends of man, whate'er his caste or clime,
Thy memory shall be hailed with gratitude,
Thy labors honored to the end of time!
Thine was a soul with sympathy imbued,
Broad as the earth, and as the heavens sublime;
Thy godlike object, steadfastly pursued,
To save thy race from misery and crime.
Mourn, England! for the loss thou hast sustained,
And let the nations of the earth lament,
With spirit broken, and with grief unfeigned—
And to her tears let LIBERTY give vent;
A star of glory has in darkness waned—
No more on earth survives the good man eloquent.

W. L. G.

Albany, April 2, 10 o'clock P. M.—After a short and full discussion of two days, in a convention of 115 members from 6 States, JAMES G. BIRNEY, Esq., has been nominated for the office of President of the U. S., and THOMAS EARLE, Esq. of Pa., for Vice President, by a vote of 111 to 21. The discussion has had the best talents of Beriah Green, Alvan Stewart, Myron Holley, Joshua Leavitt, Wm Goodell, Dr. Beman, and many others. Dr. Beman certainly put forth all his powers against the nomination.—*Mass. Abolitionist.*

The Slave Trade.—Lord John Russell lately announced in the House of Commons, that the British government have it in contemplation to send steam-vessels up the great river Niger and Quorra, with a view to promote a mutually beneficial commerce with the natives, and thus to wean them from the horrid practice of trading in human flesh. This measure is recommended by Mr. Fowell Buxton in his recent valuable work on the slave trade; and it would eminently tend to promote the civilization of the interior of Africa, as well as to put down the man-thief.

Flour continues to decline in price at the West. At Pittsburgh the 26th inst., it was selling at from $2,62 to $2,75. The Pittsburgh Advocate says that Messrs. N. & C. G. Wilson of Columbus, Ohio, offered to deliver at Zanesville, from 100 to 2000 barrels of superfine flour at $2,50 per barrel.

It is reported that orders have been received at the New York Navy Yard from Washington, to prepare for sea all the vessels of war now under cover at Brooklyn.

The Treasury Note Bill, which passed the House of Representatives on Friday, empowers the Secretary of the Treasury to issue five millions of dollars of Treasury notes, according to provisions of former laws; and to re-issue them as they may be redeemed, or paid into the Treasury;—but not more than five millions to be outstanding at any one time; and the duration of the law is limited to one year.

Gin.—We have more than once referred to the splendid *palaces* in London, yclped *Gin Shop*—where that species of poisonous drink is served out to men, women and children, in a style of elegance which is highly attractive. According to a late estimate, no less a sum than $2,500,000 is every year expended in gin in the metropolis of Great Britain! This sum, if laid out in food and raiment, would conduce greatly to the health and happiness of thousands.

A New Republic.—We learn from the New Orleans Bulletin, that the Federalists in the Northeastern section of Mexico, have declared themselves independent, resolving to form a distinct Republic, to be called the "*Republic of Rio Grande*"—and have established a Provincial Government.

Fire at New Orleans.—On the night of the 13th ult., a fire broke out in the store of David Felt & Co., stationers, which communicated with great rapidity to the adjoining buildings—and in a short time, a large range of four story buildings, extending to Custom House street, were in flames. The N. O. Courier estimates the loss at a sum exceeding $200,000. The buildings and the goods was all insured.

Rockingham County Anti-Slavery Society.

The First Annual Meeting of the Rockingham County Anti-Slavery Society will be held at Derry, on the last Wednesday in April next; commencing at 10 o'clock A. M. It is hoped every town in the County will be represented.

P. D. BLODGETT, President.

SIMON P. GREENE, Secretary.

March 26, 1840.

Anti-Slavery Discussions.

The Merrimack County Anti-Slavery Society will hold meetings for public discussion as follows, viz.

At Warner on Saturday and Sabbath evenings, April 11 and 12.

At Bradford on Monday evening and Tuesday afternoon and evening, April 13 and 14.

At New-London on Wednesday evening and Thursday afternoon and evening, April 15 and 16.

At Franklin on Friday evening and Saturday afternoon and evening, April 17 and 18.

Meetings in the afternoon will commence at two o'clock, and in the evening at half past six.

All who take an interest either in the cause of the perishing slave, or in putting down abolition are particularly requested to attend and participate in these discussions. S. S. FOSTER, *Agent.*

American Anti-Slavery Society.

THE SEVENTH ANNUAL MEETING of the American Anti-Slavery Society, will be held in the city of NEW-YORK, on TUESDAY the TWELFTH DAY OF MAY NEXT, at 10 o'clock, A. M., when an abstract of the Annual Report of the Executive Committee will be read, and addresses delivered by several gentlemen.

The BUSINESS MEETINGS of the Society will commence in the afternoon of the same day, and will be continued so long as may be deemed expedient. Auxiliary Societies are requested to send delegates, the members of the Society are invited to be present, and the friends of immediate abolition throughout the country, are solicited to attend the Anniversary.

By order of the Executive Committee,

HENRY B. STANTON, SAMUEL E. CORNISH, JAMES S. GIBBONS, } Committee of Arrangements.

New-York, March 12, 1840.

N. B. Newspapers friendly to the cause, are respectfully requested to publish the above notice.

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at Mr. Amos Wood's, on Tuesday evening at seven o'clock.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

Forward.

ON the 23d April, a wallet, containing several letters to different individuals, and several bills and notes supposed to be the property of Ebenezer Bartlett, of Campton. The owner can have the same by proving property and paying charges.

EUGER BROWN.

Concord, April 3, 1840.

Proposals for reviving the "GENIUS OF UNIVERSAL EMANCIPATION."

PROSPECTUS
OF THE
GENIUS OF LIBERTY.

By the death of Benjamin Lundy, the cause of the oppressed has been deprived of his valuable labors as the Editor of the Genius of Universal Emancipation, and its friends have been left without a medium through which to declare to the world their detestation of oppression, their compassion for their suffering fellow-men, and to disseminate and sustain their just and benevolent doctrines. The subscriber, having been solicited and encouraged by the Anti-Slavery friends in Illinois, is induced to issue these proposals for reviving the Genius of Universal Emancipation, under the title of the Genius of Liberty.

In assuming the management of this publication, the subscriber will esteem himself privileged in being able, by the assistance of its friends, to give to it life and vigor, without essaying to make good the place of his predecessor, or arrogating the talent and influence of one of the greatest philanthropists of the age. But as the Genius of Universal Emancipation *was always*, it will be the object of the publisher of the Genius of Liberty, to make it the fearless and unflinching opponent of oppression in every form, and particularly *Slavery in the United States.*—Excluding all other denominational and party interests, he will not allow its influence to be trammeled, or distracted from the great subject to which it will be mainly devoted. As it will be the uncompromising foe of the "dark spirit of oppression," it will afford no countenance to those who give aid to, or are the apologists of Slavery, whether they be of the clergy or laity, whether citizens or rulers, or whether in "in high places or low places"—and shrinking not from the contest with the open or disguised enemies of the rights of men, but supported by the force of truth, it will "smite with the sword of justice." Being confident that he can avail himself of the aid and experience of the many old and tried champions of human rights in the Western States—most of whom left their homes "for a lodge in some vast wilderness," beyond the sight and sound of Slavery's cruelties—the subscriber is sanguine in his hopes that, if his exertions are sustained agreeably to the confidence inspired by the noted benevolence of abolitionists, he shall not altogether of making the GENIUS OF LIBERTY the true and all-powerful Genius of universal emancipation.

But while the Genius of Liberty will be mainly devoted to the interests of the enslaved, its columns will be open to subjects that will elevate the morals, expand the intellects, improve the finer feelings, and give zest and stability to the social and domestic relations of the intelligent and enlightened freeman—and teach him the better to observe and discharge an American's rights and duties. Combined with the exertions to break the iron fetters from limbs of flesh and blood, and give liberty to all people, should be efforts to improve the minds of those who are free, and enlighten those who have been in bonds, that we may bequeath, with its principles unimpaired, the blessings of freedom to posterity. To this end, a small portion of the paper might be devoted profitably to political economy, and to philosophy and science, for the benefit of the practical man.

To make the Genius of Liberty more acceptable to the people of the Western States generally, and that it may secure a greater share of patronage in the Eastern States, and thus enlarge its field of usefulness, it is proposed to devote a portion weekly to the consideration of the advantages, and the rise and progress of the Western States. Great pains will be taken to give well authenticated statements of the growth of towns, and accurate historical sketches and geographical descriptions of sections of country, with an account of the soil and climate and manner of cultivation. In short, whatever will be of interest to the settler, or serve as a help and a guide to the emigrant, or be valuable to the eastern citizen in giving him correct information respecting the Great Valley of the Mississippi, will be published in a brief and attractive style.

With these statements of the course that will be pursued, and the principles that will be advocated, by the GENIUS OF LIBERTY, it is submitted to an enlightened community whether it shall be sustained. Large sums of money have already been expended by benevolent individuals in endeavoring to support an Anti-Slavery paper in Illinois, but their exertions have as yet been frustrated, either by the violence of the mob, or other unfavorable circumstances; hence it seems that a lesson from these adversities might be learned, that justice requires a more equal apportionment of the sacrifices, lest by over taxing the liberality of those truly benevolent, the cause be left to suffer. The importance of maintaining an Anti-Slavery paper in Illinois, and of continuing the Genius of Universal Emancipation, is duly felt by all those to whom this appeal is made;—but the necessary expenses, and the great sacrifices that must be encountered by those who take the responsibility, cannot be known or estimated, even by those who meet them, until time decides the fate of the undertaking. But that the Genius of Liberty, or any other abolition paper, can thrive and become a powerful and useful agent, without aid from friends in other States, is found, beyond a doubt, to be impracticable.

☞ *To Eastern abolitionists and friends, this appeal is then made.* To you the benevolent of the West look for timely aid—now, in the season of their need—and from you they confidently expect it. The question for decision is, shall the cause suffer and fall before the hatred, scorn, and lawlessness of its enemies or the apathy of the public, or shall the cause flourish and grow up to unconquerable strength and majesty, by the reasonable assistance from a well supported and efficient Anti-Slavery paper in Illinois?—If the friends decide to defend right and justice, then let every one who possesses the philanthropic feelings and who has the means to spare, forward to the publisher of the Genius of Liberty, as early as possible, any amount of donation he can well afford. And to those who feel not able to give, but desires to do something for the support of the press, the publisher promises, that if by industry and economy and the blessing of Heaven the attempt shall be successful, he will send to those who will forward a year's subscription, the Genius of Liberty and leave them no cause at the end of the year for dissatisfaction. On subscribers in the Eastern States he depends much for support, for the first two years, and it is hoped *every influential and affluent abolitionist* WILL TAKE THE SUBJECT HOME TO HIMSELF, AND BESTOW HIS PATRONAGE BY SUBSCRIBING, *if he can do no more.* By such a course, the paper will soon be established on so firm a foundation that its support will be no longer a tax to the *benevolence* of individuals.

TERMS. The GENIUS OF LIBERTY will be published weekly in a quarto form, on a royal sheet, at two dollars a year, *invariably in advance.* A title page and an index will be furnished at the close of each volume, for the convenience of those who may wish to get their papers bound.

Companies, and those acting as agents, will be furnished for $1,75 per year. The unusual low price at which it is afforded to *all* subscribers, will not admit of a greater discount.

Arrangements will be made, so that those who have paid for the Genius of Universal Emancipation will receive the Genius of Liberty to the amount of the balance due them.

*** As the publisher is now in the Eastern States, it is his object to raise as much money as possible to purchase printing materials, paper, and all the necessary apparatus for commencing the work immediately upon his return to Illinois, and prosecuting it without interruption thereafter. The friends, then, who design to lend their assistance, cannot do it at a more acceptable time than the present—it is hoped they will do what they intend to without delay.

All letters containing remittances, or relating to the work, may be addressed, post paid, to the subscriber, at *Amherst Mass.*, until the first of June, after that time to *Vermilionville, La Salle County, Illinois.*

Z. EASTMAN.

Amherst, Mass., April 1, 1840.

POETRY.

"I long since became reconciled to the prospect of living and dying a hated man."—GERRIT SMITH.

Thou live and die hated? Thou friend of the slave;
Has freedom no lovers to cherish thy name?
Shall foes of humanity trample thy grave,
And the black shroud of infamy cover thy name?
No: thou who hast felt for the peel'd and oppress'd
What love and affection a brother can feel,
Thy name shall be lov'd, till their wrongs be redress'd,
And the world shall applaud thy devotion and zeal.

Thou live and die hated? While fetters are forged,
Vile scourges inflicted, and shackles are sold;
While slavery's shambles with freemen are gorged,
And the rights of humanity barter'd for gold?
Let hatred pursue the *vile dealers in blood*—
Let robery, murder, be branded with shame;
Stand thou by the altar of Freedom and God!
Oppressors revere while blaspheming thy name.

Thou live and die hated? Let tyrants disdain thee,
And slavery's minions vent malice and spite;
The friends of the slave will be proud to sustain thee,
And aid in this warfare of Justice and Right:
Those hearts that with thine for the outcast have bled,
Till chains shall no more bind the necks of the free,
Will mingle their grief with the tears thou hast shed,
And sweeten with love the remembrance of thee.

J. H.

Union College, Jan. 13th.

Lines,

Written by Professor DAVID PEABODY, *of Dartmouth College, a few days previous to his death.*

Mourn not for me when I am gone;
Nor round my bier
Shed one sad tear,
Nor put for me your sable on.

I go to him who died to save;
In Him I trust,
And though to dust,
My flesh shall moulder in the grave;

Yet soft and sweet shall be its rest;
While far on high,
My soul shall fly,
To be forever with the blest.

And at the last great day the earth
Shall yield its trust;
And then my dust
Shall rise in glad and glorious birth.

I fear no death; why should I? tell;
Death hath no sting,
Since Christ my King
Hath died, and conquered death and hell.

The cold dark grave—there is no care,
Nor pain, nor gloom,
Within the tomb;
The wicked cease from troubling there.

Then let me go; I see the throng
Of happy ones,
Upon their thrones;
I hear their ever pealing song.

Mourn not for me, when I am gone;
Nor shed one tear
Around my bier;
But *meet* me, *meet* me round the Throne.

MISCELLANY.

From the New-York Evangelist.

REVIVALS.

NEW-YORK AND ITS VICINITY.—The work of Divine Grace in this city has been characterized thus far with great comfort, stillness, and solemnity. The mind of the community was by the providence of God, awakened to serious inquiry; and the pastors in this city, to a considerable degree, appear to have been aware of it, and to have early adopted such measures as were calculated to improve the harvest season.

In the congregation of Dr. Skinner, the labors of Rev. Mr. Kirk have been enjoyed, and multitudes from every section of the city, and from various denominations, have been deeply interested and affected by attending upon them.

In the Central church, Broome street, under the care of Rev. Mr. Adams, an interesting season has for a number of weeks been enjoyed. The work has been of a gentle and yet powerful nature, distilling like the dew, full of refreshment and salvation. We hear that it continues.

In the 7th Presbyterian church, Broome street, under the care of Rev. E. F. Hatfield, the revival commenced in the early part of the season, and has continued with much interest. A number have been added to the church, and many more will probably be admitted.

SPRING STREET PRESBYTERIAN CHURCH.—On the last Sabbath, the Communion was administered in the church under the pastoral care of Dr. Patton, and ninety-two persons were received on profession, which with nine by letter, made the total increase 101. Of those by profession, forty-four were heads of families. Seventy-five had been baptized in infancy. Twenty-seven were baptized on their profession. Thus we have the first fruits of a revival which has been in progress for some time past, and which is continuing at present. We are informed that special pains have been taken, in examination and instruction, previous to admission.

In the 3d Presbyterian church, Brooklyn, under care of Rev. William B. Lewis, the revival has been characterized by a special reliance upon the Holy Spirit in prayer, by an ardent desire to attend on the regular administration of the pastor, and by an expressive stillness. At the last communion, 64 were received—50 by profession and 14 by letter. Of the 50, 22 only were baptized in infancy, and 28 at the time of their profession: 35 were heads of families. The work is still going on, and future communions will undoubtedly exhibit more fully the glorious fruits.

REVIVAL IN LIVINGSTON COUNTY, N. Y.—A letter from a brother, gives the following account of a revival in Dansville, under the preaching of Mr. Littlejohn:

Very many, perhaps hundreds, have, as we trust, truned from death unto the living God; and among these are persons of almost every rank and condition in life. The mercy of God has not been confined to the rich or the poor, the learned or the unlearned, but all have been called to share alike in its rich gifts, and to rejoice together in the hope of salvation. Many who have been thought the most abandoned, and for whom Christians have hardly had faith to pray, are now numbered among the true followers of the Lamb. Nor has this work been confined to adults alone: the children of this place and the surrounding country have, in great numbers, become pious. There have been cases of special interest and power, whose history would be read with eagerness; yet these had better, perhaps, be deferred to another paper.

REVIVAL IN OSWEGO COUNTY.—The following extract from a letter of Rev. Mr. Gridley, will be read with great interest:

Pulaski has experienced a charming shower of Divine Grace, which has extended more or less to all the churches of that village.

The churches of the several denominations in Mexicoville are now in the midst of a revival; and a goodly number has already been converted.

Fulton has enjoyed some manifestations of the Divine presence this winter, in the conversion of sinners.

In most of the Protestant churches in Oswego village, evening meetings have been held for several weeks in succession, within the last two months: with one exception, chiefly by the pastors of the respective churches; and, as we trust, with good effect upon Christians, and to the conversion of some souls. The 2d Presbyterian church has witnessed fewer conversions within its congregation, the past year, than during the two previous seasons; still, God has blessed to some extent the preaching of the word and the efforts of individual Christians, to the salvation of some immortal souls.

From the Morning Star.

Great Revival of Religion in Dover.

This town has been favored with the most general religious revival that it has ever enjoyed. It commenced simultaneously some three or four weeks since in about all parts of the town. Previous to the appearance of the work, there had been no extraordinary efforts made on the part of Christians. It seems to have been effected by the direct effusion of the Spirit of God upon the minds of the people. It began at the family altar and in the social prayer meeting. The spirit came down at the time of the offering up of the morning and evening sacrifice, and souls were awakened and born into the kingdom. These told their unconverted associates and companions what the Lord had done for their souls, and they were awakened and converted. The work finally broke out in the factories in a most powerful manner, where meetings were held at noon, at which many attended, and scores of souls have been converted. These meetings are still held. They are conducted with much propriety and are very solemn. The work is still spreading with great rapidity, sweeping nearly every thing before it. The old and young, male and female, rich and poor, are subjects of the work. Many who have hitherto been apparently among the most gay and thoughtless are now sitting at the feet of Jesus, humble and devoted saints.—Hundreds of others are seriously enquiring. The work is indeed most glorious. It is beyond the power of our pen to describe it.—It is so evidently the work of God, that those who have been wont to scoff at religious revivals in times past are silent. At least, we have not heard of any opposition. Many of this class are indeed among the converts. One of our aged and most devoted sisters, who has been a follower of Christ for *sixty-three* years, and was a member of the First Freewill Baptist church, formed by Elder Randall, says she has witnessed many revivals, some of them very extensive and powerful, but this surpasses them all. It does indeed appear that the latter day glory is about to dawn upon the church. O may the work spread till all who are unreconciled to God shall become reconciled by submitting themselves to Him.

In many other towns we hear of glorious revivals similar in character to the one in this place. The Spirit of God is evidently abroad in the earth. O may sinners improve the gracious opportunity of making their peace with God.

IN CARLISLE, PA. there is a glorious revival. Many of the students in Dickinson college are among the subjects. One hundred have joined the church, and 50 more have obtained hopes.

CAMDEN, N. J. 103 converts. Revival still in progress.

TROY, N. Y. 114 added to one of the Methodist churches, and the work is equally powerful in the other.

PERRY, N. Y. 100 profess conversion, 40 of whom are heads of families. One entire neighborhood, except three or four cases, within the sweep of a mile radius, have been converted. The converts are aged, middle aged, and youth.

MEREDITH BRIDGE, N. H. 30 converts. The good work progressing.

SARATOGA SPRINGS, N. Y. 50 have professed to find peace with God within a week. The work is going on.

BELVIDERE CIRCUIT, N. J. Hundreds have been converted within a few months.

GERMANTOWN, PA. 180 souls have been converted within a few weeks.

NEWBURGH DISTRICT, N. Y. 300 converts.

TOWANDA, PA. 300 converts.

CAMBRIDGE, MD. 300 converts.

SALINE, MICH. 95 received on probation.

BOSCAWEN, N. H. Over thirty received on probation.

ROCHESTER, N. H. Forty have been brought to the knowledge of the truth within two weeks, including a few cases of restored wanderers.

MILLBURY, MASS. One hundred have sought and found the Saviour, of all ages and conditions. The prospects of an increase of the work are encouraging.

IN PITTSFIELD, VT. between 20 and 30 have found the Saviour precious to their souls.

HINSDALE, N. H. There has been a glorious work in this place. It commenced in a protracted meeting. The first two or three days were principally occupied in endeavoring to awaken professors of religion to a sense of their obligations and guilt. Many of them confessed their backslidings, and on their bended knees made solemn engagement to consecrate themselves anew to God. Salvation soon began to come out of Zion; and, before the meeting closed, many were hopefully converted to God. The number of converts is estimated at about 40.

WESTFORD, MASS. A very interesting revival has been enjoyed the winter past, and it is still progressing. A large proportion of the converts are men in the meridian of life. Ten men have been hopefully converted, whose wives were previously pious. The number of converts is about sixty.

WILLIAMS COLLEGE, Williamstown, Mass. A powerful and blessed work has been in progress among the students of this institution for several weeks. Who can estimate the mighty advances of the great moral enterprises of the day resulting from the enlisting of the young men of our colleges under the banner of the cross?

BOSTON. We have evidence that the good work of grace is steadily progressing in this city.

ALBANY, N. Y. Rev. Mr. Knapp, in a letter to the editor of the Baptist Advocate, states that the number of converts is computed to be about three hundred.

PHILADELPHIA. We learn from a gentleman who spent Sabbath before last in Philadelphia, that it was stated publicly by Dr. McDowell, that there would probably on that day be added to the evangelical churches in that city not less than *one thousand* persons.

Since our last we have heard of several places on the Reserve where revivals have commenced. Several cases of hopeful conversion have recently occurred in Kinsman. In other towns in Trumbull county, there are hopeful appearances. In Berlin, Huron county, several young persons have recently obtained hopes of saving mercy, in consequence of the death of a young man, whose obituary notice we publish this day. In Lyme also there has recently been an interesting revival of religion. Also in Huntington, Lorain county. A letter from a brother minister, received last week, informed us, that in addition to the powerful work in Franklin, "an interesting state of things is witnessed in many of the churches in Portage county, and in some there are interesting revivals." The Spirit of the Lord is evidently among the churches, throughout the Reserve, and becomes all to be humble and to prepare for a rich and abundant blessing.—*Cleveland Observer.*

Rumored Revivals.

We see it stated in some of the Florida papers, that 'a general revival of religion has overspread a large portion of Middle Florida, gathering many into the folds of Christ'—not less than two thousand have been added to the different churches—among them 'many of the most respectable and influential citizens.' As it is the effect of true religion to undo the heavy burdens and let the oppressed go free—as it is impossible for wolves to belong to the fold of Christ—as it was the object of the Saviour to bind up the broken-hearted and set the captives free—and as it is declared that many influential citizens have put on Christ—we shall expect to hear that a large number of slaves have been emancipated by their repentant masters in Florida, and received due restitution for years of outrage and suffering. We shall also expect to hear similar 'glad tidings' from the slaveholding city of Baltimore, in which there has been an extensive revival—according to the newspapers. It must follow, too, in Florida, that a strong moral influence will be exerted by these 'respectable and influential' converts to christianity, to prevent the extermination of the poor indians in that blood-reeking Territory. For that religion which does not effect practical reformation from barbarous usages, is certainly not the religion of Jesus Christ; and those converts who can continue to hold in bondage, as brute beasts, immortal beings,—brethren of the same family,—and to sanction the slaughter of an almost exterminated race, cannot be the disciples of Him who came to redeem the world. We mean by these remarks to intimate, that these revivals are doubtless spurious; for it is impossible for them to be genuine, without directly striking a blow at the slave-system, and causing a hideous shout to be made by the traffickers in slaves and the souls of men. 'By their fruits ye shall know them.'

Boston Liberator.

The Soul in Bonds.

We have just perused a pamphlet of eight pages with this title, brought out at the Lowell Abolition Fair. It is an eloquent tract, and well worthy of circulation; we copy a few sentences:

"Reader, your fate in life is united with the fate of your fellow men. You are joined by inseparable ties to every human heart. If you attempt to break away you commit violence upon yourself. If you withdraw from all intercourse with men, you lose part of your being. You may stop your ears against the wailings of the captive, but you can never free yourself from the obligation to pray and labor for his disenthralment.—Not because you will thereby improve his physical condition, but because you may restore to man the intellect of which he has been rudely deprived. Custom and law cannot justly forbid you to do it, for it is above the control of either. Your duties as a citizen are not paramount to your obligations as a MAN. You have never covenanted that your sympathies and influence should not extend beyond certain State boundaries.—You have never pledged yourself not to exercise the prerogative of a freeman, to speak when an evil day is done.

* * * * * Oh, tell me not that it is no affair of mine whether the human soul is thus imbruted and defamed; tell me not that all interference in the 'peculiar institution' is forbidden; I defy the infamous prohibition. I fling to the winds the accursed statutes which interdict the holiest sympathies and labors of my race. I care not where slavery be found, whether on the sunny plains of the South, or the cold hills of the North; whether its victims be black or white; it every where and in all times is the fatal enemy of the soul; and the voice that is silent and the hand that is inactive are false to their duty, if they strive not to break its power."

Accounts of the recent hostilities in China had reached England. The Hampshire Telegraph states that a great naval armament is to be sent immediately from Portsmouth, to take on board 16,000 native troops in India; to lay the city of Canton under contribution, or destroy it if necessary, and then proceed Northward to Pekin, and compel the Emperor to submission.

France is again in commotion. The ministry have resigned, and very great difficulty is experienced in forming a new Cabinet. Up to the hour at which intelligence had been received, this had not been effected. There was much excitement at the French capital.

It appears that the Russians have an army of forty thousand men concentrated at Odessa, with ships enough ready to transport the whole to Constantinople, should the Pachas of Egypt reject the last condition of peace offered to him by the allied powers in favor of Turkey.

The Legislature of Florida has passed a law prohibiting duelling.

Cotton at New Orleans is at seven cents—last year, at this time, fifteen!

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by
JOHN A. LEIGHTON, WM. V. DAVIS, } Concord, N. H.

Dr. Evans' Medicines are for sale at I. S. Boyd's.
Dec. 21, 1839. 43 1y.

Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.
Dec. 21, 1839. 43 1y.

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabots; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by
E. BRACKETT, *Agent.*

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by
E. BRACKETT, *Agent.*

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous
BOOKS,
STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,

for the benefit of his creditors, at his old stand, ☞No. 1, Low's Brick Block,☜ and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,
Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.
All which are highly approved.
Concord, Jan. 23, 1840.

THEOLOGICAL BOOKS AT I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ **Repairing done in the best manner.**
29 CONCORD, N. H.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 30 Pills in a box.

Medicine to Lend,

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*
Cornish Flat, June 15, 1839. cowly

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.
STEPHANUS KELLY.
Concord, March 6, 1840.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the old stand No. 3, Low's Block, Concord, N.H.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at
E. BRACKETT'S, *Agent.*

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
Any quantity furnished at short notice.